

# Greimas Square – Marx and Phenomenology in Enzo Paci

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## Introduction

Greimas Square covers  
the process of  
phenomenology and  
structuralism as two  
contraries which then is  
paradigm and syntagm  
which complexly covers  
Sirohi as a complex

post-structuralism  
which re-models the  
Hegelian dialectic  
towards a concrete and  
complex  
overdetermined  
dialectical account of  
phenomenology and  
structure – Sartre and  
Althusser – the whiff of  
everything in just a  
walk. And how it  
remains in the past and  
the future by just  
covering the work of  
walks of life succeeding

in India by a logic of labour power – or labour and living labour in the process of dead labour – he means after the revolution it is just the process of daily life utopia – this is not the case in Spain or even Iran – because the process is not a revolution in success – the sense of a liberal economics and trade union politics of Communism on the

radio each day – this is  
because A Prophet is  
someone who  
understands – that  
people want freedoms,  
empiricism and then  
economics – but in a  
cheap way – like a  
cheap newspaper stall,  
or tea stall he means –  
that runs the city – the  
rest is high financial  
styles which key in as  
again an argument  
covered in eternal  
rhythmanalysis.

# I. Marx's totality

Economic Manuscripts,  
Agrarian Question,  
Grundrisse as a flowery  
syllogism and episteme  
which is generalized  
and Capital which is  
complex ratios based on  
linen, cotton and rice,  
and wheat – which  
corresponds to  
agrarianism and city  
retail culture with in

fact high financial film  
styles of life.

## II. Phenomenology – Thinking in Difficult Manners about this general totalization

And so in fact covering  
the whole was Marx's  
point – where the whole  
matters over the part –  
but then  
phenomenology is not  
about a part even if

covered as a part – it  
covers a part as a whole  
especially in Sartre –  
how part and whole  
work in fact with a  
totalization and process  
at work – which is a  
theory of practical  
ensembles and  
institutions – which then  
in Sirohi becomes a  
critical dialectical  
process of covering  
structure and  
phenomenology  
together – as if the

Althusserian  
structuralism should be  
joined by  
phenomenology and  
even then studies one  
part as generally  
covering the whole in a  
standard Husserl  
argument on divine  
genius –

- I. Integrated Method
- II. Disciplines
- III. Husserl and Enzo  
Paci covered Daily



All of this as  
phenomenological  
practice and reduction  
which covers geometry,  
biography and ideas of  
science and  
intentionality and all  
this process in line with  
Averroes – to cover the  
faithful nature of the  
Quran and how it just  
works out for Iran – if  
one speaks in French  
simplistic ways and  
understands its point  
for the development of

its public and small  
business simplicity –  
Khomeini asks how it  
can advance in  
economics – Averroes  
argues by observing the  
people with kindness  
and disregard both in a  
convoluted style which  
then covers this Enzo  
Paci work

It argues for a  
historical, temporal  
argument of simply a  
road, a house and a

department store and  
buses and cars as  
culture – this is called  
Iranian Prophecy – that  
it will then be the film  
by Romain Gavras on  
Romania under CPSU  
that is the meaning of  
the Quran and is simply  
a poetic idea from  
Soviet Quran.

#### IV. Covering the Elipses and its argument for Iran

Integrated method will argue about real problems on the people's general process in Iran which is intentionality against the wage-crisis and just a word of faith will drive the process – of what is called unemployment on the rise – which is also wage crises – the French simplism covers the agency of people then to cover it as a process of labouring

and how to work and labour in offices and make money – this then is phenomenology to add to small business, capital and culture which is sedimented in historical complexions which is the argument on sedimented poverty in India because of class culture or labouring culture – called the class analysis of the person under Congress rule – that he is in

happiness to get a  
perfect job and value for  
his work and even  
Congress being loved –  
and work in Paul's sense  
is like this.